

A
S E R M O N

Preached in the Parish-Church of
Christ-Church, LONDON;
On Thursday MAY the 13th, 1742.

BEING THE
Time of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in, and about, the Cities of *London,*
and *Westminster.*

By **J O S E P H T R A P P, D.D.**
Minister of *Christ-Church*, and *St. Leonard's Foster-*
lane, London.

Published at the Request of the Gentlemen concerned
in the said CHARITY.

To which is annexed,
An ACCOUNT of the Origin and Designs of the
Society for Promoting Christian Knowledge.

L O N D O N:
Printed by **M. DOWNING**, in *Bartholemew-Close*, near
West-Smithfield, 1742.

SERMON

Preached in the Parish Church of N. F.
Christ-Church, London;
On Thursday, May the 13th, 1742.

BEING THE
Time of the **YEARLY MEETING** of
the **CHURCH** dedicated to the **CHRISTIANITY**
and **WISDOM**.

By **JOSEPH T. R. A. P. D. D.**
Minister of Christ-Church, and St. Andrew's Church,
in the City of London.

Printed at the Request of the Gentlemen concerned
in the said **CHRISTIANITY**.

To which is annexed,
An Account of the Origin and Design of the
Society for Promoting Christian Knowledge.

L O N D O N :
Printed by M. DOWLING, in Parliament-Street, near
Westminster, 1742.



GAL. VI. 9.

*And let us not be weary in well-doing:
For in due season we shall reap, if
we faint not.*



ALL Christians, and even all Men,
who have any good Dispositions,
all but the utterly Irreligious and
Profane, who upon this Subject
are quite out of the Question; are
sensible in the main that they have
a Duty to perform, a Duty towards God, their
Neighbours, and themselves; and actually do
SOMETHING of this Nature; do some Good,
and perhaps allow themselves in the habitual
Commission of no one great and grievous Sin.
But it is to be feared, the Number of Those is
compara-

Matth. xxiii.
23.

comparatively small who do their *whole* Duty, who are good and religious *enough*; so as to be in the Favour of GOD, and entitled to everlasting Happiness. Consider our Obedience *extensively*; we are apt to content ourselves with a *Part*, or some *Parts*, instead of the *Whole*; whereas *these* ought we to have done, and not to leave the other undone: Consider it *intensively*; we are apt to content ourselves with *low Degrees* of the Good we do; with cold, languid Devotions, narrow, illiberal Charities, and the like. Consider it with regard to *Time*, or *Duration*; we are apt to *stop short* in the Paths of Virtue and Piety; or (as the Apostle here speaks) to be *weary in well-doing*. The first of these is what commonly goes by the Name of a *partial Obedience*; but the other two may very well be included under the same Denomination; as is manifest to every one who attentively weighs them in his Thoughts.

THE last of these, relating to the *Time*, *Continuance*, or *Duration* of our *Well-doing*, is to be the Subject of my ensuing Discourse; and that with a more particular View to this blessed *Labour of Love*, which is the Occasion of our present Assembly. THE CHARITY-SCHOOLS are now, I think, of more than *Forty Years* standing: and as *Time* commonly makes us *weary* of most Things, some Contributors per-
haps.

haps may *flag*, and *draw back*, even upon that Account. Besides that in so long a Tract of Time they may have had leisure to hear *Objections*, or, it may be, to start some themselves, against a Design which at first was by good Christians received with universal Approbation and Applause; and so may grow weary in this sort or kind of *Well-doing*. Such *Objections*, we know, have been raised; of which more hereafter: at present I only hint at them in passing.

THE Text being taken in conjunction with the Context, both before, and after, from Verse 6. to Verse 10. the whole Passage runs thus. *Let him that is taught in the word communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; especially unto them who are of the household of faith.* In these last Words, the Apostle returns to the Subject of the first, with some Addition. At the 6th Verse, he recommends to those who are taught, their Duty of providing

providing for the Maintenance of their Teachers: Here at the 10th, he recommends doing Good to all Men, but especially to Christians; that is, to those of them who are proper Objects of such Benefactions, the Ministers of the Gospel, and the Poor. We cannot but observe, that here, and in many other Places of Scripture, by *Well-doing*, or *doing Good*, is chiefly meant doing Good to others; and that more especially by Works of *Liberality*, and *Charity*; though all *Virtues* are comprehended under it: Which shews the peculiar Excellence and Supereminency of this peculiarly Christian and Evangelical Virtue. *Who went about doing good, and healing*, &c. Acts x. 38. *To do good, and to communicate, forget not; for with such sacrifices God is well-pleased*. Heb. xiii. 16. I need not add any more; the Thing is so well known to all who are versed in the sacred Writings.

In my Text itself we have,

I. An Exhortation; *Let us not be weary in well-doing.*

II. A Reason enforcing that Exhortation; *For in due season we shall reap, if we faint not.*

I SHALL speak distinctly to both these: after which I shall,

III. Point

III. Point out the principal Causes of *Weary-ness in Well-doing*; that we may know them, and effectually guard against them. And then,

IV. Make an *Application* of what shall have been discoursed, to the Occasion of our present Assembly.

I. As to the first of these; the Words, *Weary in Well-doing*, need no Explanation. What I shall insist upon, shall be to shew the Necessity of not being *thus weary*, or of *persevering in being Good*, and *doing Good*: And even this is so plain, that we need not be long upon it. However, considering its great Importance, and how little it seems to be regarded by many; I shall press and enforce it, first, from other Places of Scripture; and then from the Nature and Reason of the Thing itself. Grow in Grace, (or Goodness) says St. Peter, 2d Epist. iii. 18. We certainly do not grow in Goodness, if we grow weary of it. — Watching thereunto with all perseverance. Ephes. vi. 18. He that shall endure unto the end, the same shall be saved. Matth. xxiv. 13. Be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 10. Not as though I had already attained, or were already perfect; but I follow after, if that I may apprehend, &c. — This one thing I do, for-
getting

getting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. Philipp. iii. 12, 13, 14. To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life. Rom. ii. 7. Be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your Labour is not in vain in the Lord. 1 Cor. xv. ult. Lift up the hands which hang down, and the feeble knees. Heb. xii. 12. Then for the Reason and Nature of the Thing; if we grow weary of doing our Duty, if we do not continue, and persevere in it; we certainly fall from a good State to a bad one: And the State in which we die is every thing: As Death leaves us, Judgment finds us. *Blessed is that servant whom his Lord, WHEN HE COMETH, shall find so doing, i. e. well-doing.* Matth. xxiv. 46. If we be weary, so as not to proceed in our Journey; 'tis plain we cannot come to the End of it. And yet as plain as this is; so great is the Deceitfulness of Sin, and of our own deceitful Hearts, that Thousands deceive themselves with false Hopes and ungrounded Confidences, upon this important Article. They have done This, and they have done That, and they would do more; but — in short, something or other is the

the matter; they cannot well tell what. Sure I am, they can give no *good* Reason for their doing no more, unless they can *truly* say they are not *able*: But let them be infinitely careful they deceive not themselves in *that*; for nothing in the World is more common. However, other *Excuses* they have, such as they are; but of those in their proper Place, under my Third Head. At present I proceed to

II. THE *Second Branch* of the Text, the Reason why we should not *be weary in well-doing*. For in due season we shall reap, if we faint not. Here is the *Encouragement* to Perseverance, the *Reward* of it. We shall reap, if we do not faint; and shall not reap, if we do. For this last is plainly implied, though not expressed; I mean, in this Place: for in others it is. Particularly in *Hab. x. 38*. *If any man draw back, my soul shall have no pleasure in him*. This Head in a great measure coincides, or falls in, with the former. That exhibited to us the Necessity of Perseverance chiefly in point of *Duty*; this does the same chiefly in point of *Interest*. And our Duty and Interest (such is the Goodness of God) are so blended, and interwoven with each other; that though we can distinguish them, we cannot even in Thought separate them. Hither, therefore, are to be

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referred

referred some of the Texts quoted above; those, I mean, in which is proposed the *Reward* of Continuance in *Well-doing*: — *The same shall be saved — I will give thee a crown of life —* Passages parallel to this which we are now upon, — *We shall reap —* In many other Places of Holy Scripture, besides this, and the Context before recited, our doing good, or ill Works, is represented by the Metaphor of *Sowing*; and the Reward of the one, and the Punishment of the other, by *Reaping*. Thus 2 Cor. ix. 6. *He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.* Which, by the way, is another and more emphatical Encouragement to large, and liberal Charities; and a Dissuasive from *Weariness in Well-doing*, this sort of it especially. Thus again, Hos. x. 12. *Sow in righteousness; reap in mercy.* And Psal. cxxvi. 5, 6. *They that sow in tears, shall reap in joy: He that now goeth on his way weeping, and beareth precious seed, shall doubtless come again rejoicing, and bring his sheaves with him.* It was indeed a common Proverb, with the *Gentile*, as well as *Jewish* and *Christian* Writers. Thus *Cicero*, to omit other Instances, *Ut sementem feceris, ita & metes;* "As you sow, so shall you reap." But when shall we thus reap? The Apostle's Words are, *in due season.* This may
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in an inferior degree relate even to the *present World*: For *Godliness* (or *Virtue*, and *Goodness*) *hath the promise of the life which now is*, as well, though not near so much, as of *that which is to come*. 1 Tim. iv. 8. God therefore, in his own *Time*, or *Season*, (which must be a *due*, fit, or proper *Season*, because infinite *Wisdom* is the Judge of it) may in some measure reward us even *here*; while we are *Viatores*, travelling to our final *Home* and *Country*. And it is here to be observed, that *temporal Blessings* are promised to *Works of Charity*, more than to any other. *He that giveth to the poor, shall not lack*. Prov. xxviii. 27. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again*. Prov. xix. 17. *I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread*. Psal. xxxvii. 25. *The Righteous, that is, the Charitable, the Alms-giver*. Ver. 21. *The righteous sheweth mercy, and giveth*. The Word is elsewhere very frequently used in the same Sense. And the Reason seems to be this; that, however we may distinguish between *Justice*, and *Charity*, as if we had much higher, and stricter *Obligations* to the former, than to the latter; *Charity*, after all, is but one *Kind*, or *Branch* of *Justice*: The Sovereign Lord, and Proprietor of the World,

from whom we *bold* whatsoever we possess, has given the Poor a *Right* to some part of our Possessions, and that a considerable Part too; and to keep it back from them is *Unrighteousness, Injustice, Defrauding* them of their *due*. But to return; the Promise here made relates principally to the *next Life*, after the last and general Judgment. *The harvest is the end of the world*, as our Saviour speaks upon another Occasion, *Matth. xiii. 39.* And though the *Angels* will be the *Reapers* in one Sense, the Sense which the Tendency of that Parable requires; yet we ourselves shall be *Reapers* in another. And here the *due Season* is the Time, which God in his infinite Wisdom hath fixed and determined with *Himself*, but has thought fit to conceal from us. *Of that day and hour knoweth no man; no not the angels of heaven, but the Father only.* *Matth. xxiv. 36.* *Whenever* the Time shall come, if we be not *weary in well-doing*, we shall not fail to have our perfect Consummation, and Bliss; in his eternal, and glorious Kingdom: And even our intermediate State, between Death and the Resurrection, shall be a State of very great, nay *inconceivable*, though not *perfect* and *complete*, Happiness.

I SAID above, that the Promise of *Temporal* Blessings is made chiefly to Works of Liberality, and Charity: and I say now, that the same may be

be truly affirmed even of *Eternal* ones; of our
Reward properly, and strictly such; our final,
ultimate Happiness in the Kingdom of Heaven.
Inasmuch that the Proceedings at the awful
Solemnity of the last Great Day, are in the
xxvth Chapter of St. *Matthew* so set forth by
our blessed Lord and Saviour, (who Himself
shall come to be our Judge) as if they depended
upon *Charity*, or doing Good to others, and upon
nothing else. From whence though we cannot,
and ought not to infer that This is the *only*
Thing (the Scheme of Speech being undoubtedly
a *Synecdoche*, a Trope by which a Part is
put for the Whole) yet, we reasonably conclude
that it is one of the chief Things, if not the
chief Thing, which will be regarded, when we
stand at that dreadful Tribunal. Then shall the
King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world.
For I was a hungred, and ye gave me meat; I
was thirsty, and ye gave me drink; I was a
stranger, and ye took me in: Naked, and ye
cloathed me; I was sick, and ye visited me; I
was in prison, and ye came unto me. Then shall
the righteous answer him, saying, Lord, when
saw we thee an hungred, and fed thee; or
thirsty, and gave thee drink? &c. And the King
shall answer, and say unto them, Verily I say
unto

unto you. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. So again, on the Reverse; Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink, &c. And these shall go away into everlasting punishment; but the righteous into life eternal. You see Charity, or relieving the Poor, and Distressed, is of so vast Importance, that the whole Proceeding at the Day of Judgment seems to turn upon it. And to endear it to us yet more, our blessed Saviour, and Redeemer, the great Judge of Quick and Dead, GOD as well as Man, accepts of what we do to *them*, the meanest of whom He vouchsafes to call his *Brethren*, as if it were done to *Himself*. Though (as I said, and we must ever carefully remember it) the constant Practice of all other Virtues, as we have Power, and Opportunity, is absolutely necessary.

THIS then, surely, is abundant Encouragement to *Constancy* and *Perseverance* in *Well-doing*, especially in *doing Good* to others; a sufficient Reason why we should not be cold, and languid, lazy, and listless in running the race that is set before us; but go on to *Perfection*, (as the Apostle speaks, though upon a Subject

Heb. xii. 1.

Chap. vi. 1.

Subject somewhat different) to noble, illustrious, heroic Degrees of Virtue, Piety, and Charity. And yet how prone are we to slacken our pace, to flag, and droop, to stand still, instead of going forward; deluding ourselves with fallacious Pretences; thus foolishly losing the Fruit of all the Pains we have taken, of all the Good we have done, whether more, or less; for want of Perseverance, finally falling from our fair Hopes of Happiness, and at last plunging ourselves into everlasting Misery! Which brings me to my Third Head; under which I am to point out,

III. THE principal Causes of Weariness in Well-doing; that we may know them, and take care effectually to guard against them. Now these, besides the universal Corruption of our lapsed and depraved Nature, may be reduced to Two general Classes, or Divisions: 1st, WANT of true Faith in God, Love of Him, and Dependance upon Him; 2^{dly}, FLATTERING ourselves with vain, frivolous Pretences, and Excuses. 1st then, WANT of a true, thorough Faith in God, Love of Him, and Dependance upon Him. This (for between these three there is so necessary a Connection, that they may be considered but as one) is the internal Principle; from which it is evident the outward Actions must

must proceed. This is the *Root* of good Works; and if the *Root* decays, every Body knows the *Fruit*; and the *Tree* itself, must wither, and perish. This is the *Fountain*; and if *that* be quite, or even almost, dried up, the *Streams* can flow no longer. Things of this Nature are easy, and obvious in *Speculation*; but alas! the Difficulty is in *Practice*: And therefore as plain as they are, we can scarce be too frequently reminded of them. Upon such vulgar, and beaten Subjects as this is, we have little more to do, than to *stir up your minds by way of remembrance*; as St. Peter expresses it: to press, and enforce upon your Practice what you already know, and do not want to be informed of. How many are there who are, both by themselves, and others, called, and esteemed *Believers*; yet in reality are little better than *Infidels*? They say, and think, they have *Faith* in *God*, believe the Gospel, and the like: But do they stir up, enliven, improve, and increase this Faith by a *vigorous Exertion* of their thinking Faculties? Do they frequently revolve in their Minds the irrefragable Evidence proving the Truth, the certain, infallible Truth of the Christian Religion? If they do, and earnestly pray *God* for the Assistance of his Grace; it is manifestly impossible they should be *weary of Well-doing*. I ask any thinking Person; Can a Man (to omit many other

other Instances) have a Backwardness to Prayer, and Religious Meditation, or be soon weary of those devout Exercises; and yet have a true *Faith* in God, *Love* of Him, and *Trust* in Him? Can he, because he has sustained some little, nay some considerable, *Loss* in his Fortune, for that Reason *withdraw*, or even *lessen*, and *retrench*, his *Charity* to the Poor; when he himself is *still Rich*, at least in good temporal *Circumstances*; and yet *believe* in God, *love* Him, *trust* in Him, and *depend* upon Him, as he ought to do? It cannot be. Let no Man deceive himself: His *Faith* in God, *Love* of Him, and *Dependance* upon Him, are *vain*, or rather in Effect *nothing* at all; if they be not productive of good *Works*, and of *continuing*, and *abounding* in them. If our temporal Fortune be lessened, and we must retrench; let it be in *Dress*, in *Equipage*, in *Entertainments*, and *Hospitality* itself; in *any thing*, rather than in *Charity*.

Secondly, We are apt to be weary in Well-doing, by flattering and deceiving ourselves with vain, frivolous *Pretences*, or *Excuses* for such Weariness. It may perhaps be objected, that these Fallacies which Men put upon themselves, are rather the *Effects*, than the *Causes* of the Thing under Consideration: They are first *weary* in

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Well-doing; for other Reasons, those particularly which I mentioned under the foregoing Division; and then study for Pretences to excuse it. This is true; but then it must be remembered, that, with respect to the different Degrees of one, and the same Quality, whether good or bad, a Thing may be both Cause, and Effect: Thus, as to the present Instance, Weariness in Well-doing puts Men upon making Excuses; and then those very Excuses continue, and increase, that Weariness. To proceed therefore:

THEY are prone to flatter themselves that the various Troubles, Vexations, Losses, and Disappointments, which must, and ever will, happen, more or less, in this World, as also the natural Infirmities of ill Health, and Old Age, will excuse that Weariness of which we are discoursing. But I answer; at this rate there's an End of all Religion. Our Graces, and Virtues, ought to conquer these Troubles, and Infirmities; not to be conquered by them. As to Old Age in particular; that indeed causes bodily Weakness, or Weariness; but sure it will not excuse our being tired, or fatigued with Virtue, and Goodness. So far otherwise; that the Character of the truly Righteous given by the Psalmist, is, that they shall still bring forth fruit in old age, Psal. xcii. 14. That is, certainly, the Fruit of good Works. If

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as the *bodily* Strength decays, the *spiritual* decays likewise; who that is *Old* can be *saved*? If as we grow in Years, we grow not *upward* towards Heaven, but tend *downward* towards Hell; it is very evident which of those two is like to be our final Portion. Here, however, we must be careful to avoid an Error on the *other side*; and not be *discouraged* without Reason. *Something* of *Weatiness*, as Languor, and Heaviness, at least a less Degree of Ferver, and even of Attention, in Prayer, and Devotion, at certain Times, and Seasons, may be a *mere human Infirmitie*, of Body, or Mind, or Both. But the Neglect, or Omission of our Duty, in that, or any other Instance, can never be imputed to *natural Infirmitie*; it must proceed from *moral Pravity*, and *Corruption*. A Covetousness, for Example, Want of Charity to the Poor, or little, niggardly Charities, next to none at all, are strange *Infirmitie*s indeed. The *Manner* of doing our Duty is one Thing; unavoidable human Infirmitie will, upon our imploring Pardon through the Merits of Jesus Christ, excuse the *Imperfection* of that: our *Duty itself* is quite another Thing; and for the not doing of that, no Infirmitie can be justly pleaded.

I PROCEED now, in the *Fourth*, and last Place,

IV. To make an *Application* of what has been discoursed to the Occasion of our *present Assembly*. — This *Kind* of Charity is *Well-doing* in the *bighest*, and most emphatical Sense; consequently, *Reaping*, or *Receiving* our Reward, is more especially, and particularly allotted to it; consequently again, we ought not to be *weary* of it, or *faint* in it. I need speak only to the *first* of these; the *other two* follow of course. The Charity which is here our more direct and immediate Subject, and upon occasion of which we are now assembled, is certainly as proper, as well adapted, every way laudable, and excellent, as any that can be imagined. And it is much to the Honour of our *Nation*, especially of this *great and flourishing City*, its renowned *Metropolis*, and the *Places adjoining*, that we have so many of these *Schools* and *Nurseries* erected among us. By means of which, so many *Thousands* (how goodly is the *Prospect* of them, as they are all present at this *general Meeting*; a *Prospect* which the *whole Christian World* cannot equal, and which nothing sure but *Heaven* itself can exceed!) are made capable of honest Employments, of being useful and serviceable to their

their Country, nay some of them of contributing to the Necessities of others; who, without such Assistance, must almost unavoidably have been a Burden to their Country, if not the Shame and Pest of it. And, which is far more considerable, they are here brought up in the *nurture, and admonition of the Lord*, in the Principles of Ephes. vi. 4. the Christian Religion, and of our excellent Church, the Church of *England*; and so set forward in their Way to eternal Happiness. The Benefits of *Education* are so great, and so obvious to every Body; that the bare mentioning of them, one would think, should be sufficient. And *this* Education is the more *distinguishtly* beneficial; as it is bestowed upon *Those* who would otherwise have *none*.

YET *Objections*, it seems, have been started against these our *Charity-Establishments*. Those of *Infidels*, and Enemies to *all Religion*, and *Goodness*, are so *absurd*, as well as *wicked*; that they are not worth our Notice. We know Their *Good-will* to our *Sion*: and *their* Dislike of our Proceedings is one good Reason for our Perseverance in them. I only observe, that it is no wonder They should be Adversaries to *this* Education; since they are, some of them at least, Adversaries to *all* Education: Telling us, "that
"to instill any Principles but those of Know-
ledge

ledge in general, into the tender Minds of Children, is to intill so many *Prejudices*. Surely this no more deserves an Answer (though it has been answered too) than their Reasonings against Prayer, and the Worship of God: For to such a Perfection of Preconceiving some of these Philosophers have advanced.

BUT besides these, there are other Objections against this sort of Education, raised not by Infidels, but by *Christians*: and proceeding, I hope, not from ill Design, but from Misinformation, or wrong Judgment. The *Charity-Schools*, it is said, give the Children such Education, that they are too *high* for the Business of their *low Life*: They are by it inclined to *Sloth*, and *Idleness*; They are not inured to *Work*, and *Labour*; Their Learning, and Knowledge has so ill an Effect, that *Hands are wanted* for inferior Employments; and so forth. But these Facts, I am confident, are not true. The Children are not so educated as to be above low Business, but fitted for it, by Religion, and other useful Knowledge. They are not bred *Scholars*, but *Christians*; which must have a good Influence upon Persons of all Stations, and Conditions, from the highest to the lowest. It has been said, I have heard, that the *Charity-Children* make the worst *Servants* in the World. There may have been some Instances

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of this; but it can never be true in the *general*. For how the Principles of Religion and Virtue should dispose them to be *bad Servants*, or *bad* in *any respect*, is utterly inconceivable. If any of them are so, it is not *because* of their Education, but *notwithstanding* their Education: For we do not pretend that the Charity-Schools *must* make *Saints* of all, who are educated in them. The *Duty of Servants* is as plainly, and fully laid down in Scripture, as any other *relative Duties*, or any Duty whatsoever. And that the Boys, and Girls, are here exercised in Reading the Scriptures, and other Books of Religion, and Christian Morality, is well known to the World. And This puts me in mind of another Objection, which I had almost forgot, namely, that their Education in these Schools inclines them to *Pride*. Strange indeed! when there is no Virtue more recommended, and insisted upon in Scripture, (which, as I said, these Children are exercised in Reading) than *Humility*. And if we consider the *Reason*, and *Natural Tendency* of Things; to have been maintained, and bred up by the *Charity* of others, should, one would imagine, be Matter of *Humiliation*, rather than of *Pride*.

As little Foundation is there for the Objection, that these Nurseries encourage *Sloth*, and *Idleness*;
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the Children, as it is said, not being inured to *Work and Labour*. They are *already*, and *always* were, more or less inured to *Work*, and *Labour*, and apprenticed to *Manual Trades*. And whereas it is alledged by others, that there is *too much* of this last mentioned, so that it occasions a *Want of Servants*, a *Want of Hands*, especially in *Husbandry*; the *Society for Promoting Christian Knowledge* have proposed that *more Labour* be introduced into these *Schools*: That some of the *Children* be put out to *Husbandry*; and * [more of them than have been formerly] to other *Services*.

AFTER all, if the *Charity-Schools* be *deficient*, as *nothing* in this *World* is *perfect*, let those who make the *Objection* set us in a *Way* to *improve* them. We shall always be ready to hear their *Advice*, and thankfully accept of their *Assistance*. But to condemn the *Substance* of the *Thing*, which is manifestly good in itself, upon the *Account* of some *accidental Circumstances*, is contrary both to *Reason*, and *Justice*. Let us

Heb. xii. 3. not therefore *be weary*, and *faint* in our *minds*, with regard to *this* good *Work*, or *any other*; Psa. lxxiv. 7. but go *on from strength to strength*, daily im-

* For That, I presume, is meant; because *some* were *always* put out to *Services*.

proving in Grace and Virtue ; like those of whom the Prophet speaks, *Isai. xl. 31.* But they who wait upon the LORD shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; they shall walk, and not faint.

WHICH God of his infinite Mercy grant to us all, through JESUS CHRIST our most blessed Lord and Saviour : To whom, with the FATHER, and the HOLY GHOST, Three Persons, and One God, be ascribed, as is most due, by Men, and Angels, all Honour, and Glory, Adoration, and Praise, Might, Majesty, and Dominion, throughout all Ages, World without End. Amen.

F I N I S.

L O N D O N :

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MDCCLXII.

not faint, though it is everywhere. And
 shall rise, and not be weary; they shall walk, and
 they shall mount up with wings as eagles; they
 shall run, and not be weary; and they shall walk,
 and not be weary. For the Lord shall reward their
 strength; the Lord shall reward their strength;
 the Prophet speaks, *Ish. xl. 31.* But they robe
 proving in Grace and Virtue; like those of whom

World without End. Amen.

Majesty, and Dominion, throughout all Ages, and Glory, Adoration, and Praise, Might, is most due, by Man and Angel, all Honour, Three Persons; and One God, be ascribed, as the FATHER, and the HOLY GHOST, blessed Lord and Saviour: To whom, with to us all, through Jesus CHRIST our most WHICH God of his infinite Mercy grant

AN
ACCOUNT
OF THE
SOCIETY
FOR PROMOTING
Christian Knowledge.



L O N D O N :

Printed by M. DOWNING, in *Bartholomew-Close*.
M.DCC.XLII.

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MDCCLXXII.

2

AN
ACCOUNT
OF THE
SOCIETY for PROMOTING
CHRISTIAN KNOWLEDGE.

THE Society for Promoting Christian Knowledge having been many Years engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, and which by his Blessing have in a great measure answer'd those Ends; but finding that such their Designs are not so generally known as they could wish, and consequently not so much encouraged as they presume they will be, when further known; they therefore publish this Account of them: and have also resolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

A

THE

THE SOCIETY consist partly of SUBSCRIBING or RESIDING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended to the Society in the *Form* N^o I. in the *Appendix*. The former give their Advice and Attendance, with such certain Annual Contributions as every one thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious as well as useful Books, as are from time to time approved of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress. — It was about the latter end of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701, when, at their Instance, a *Charter* was obtained from King WILLIAM III. whereby all the

Anno
1698.

The Original
of the Society.

1701.

the then Subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

BUT their **Charter** being limited to *foreign Parts*, and the Business of that Corporation being hitherto confin'd to the *British Plantations in America*; most of the Original Members of our *Voluntary Society*, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the Corporation, and known by the Name of the **Society for Promoting Christian Knowledge**.

THEIR principal Methods were the same as they had been before. The FIRST, to procure and encourage the erecting of **CHARITY-SCHOOLS**, in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

The Incorporated Society being limited to the British Plantations, the Original Members continue as a Voluntary Society.

Charity-Schools erected.

Religious and Useful Instruction, Care should be taken, and all proper Means used, to inure the Children of the Poor to Industry and Labour, so that they may become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses: But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers sorts of Religious Tracts; and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner and in such Places, as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix* N^o III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that

that of *Blindage*, in the former *Affairs*, out of
their own Fund.

THESE are the General Designs of this
Society: and though their certain Income to-
wards supporting them be but small, yet they
have hitherto been enabled by their own An-
nual Subscriptions, and the Legacies or other
casual Benefactions of well disposed Persons,
to raise a Fund sufficient to carry them on suc-
cessfully from year to year at a very considera-
ble Expence: And they still trust to the Bless-
ing of G O D, and the Zeal of their Members,
that such good Works shall never fail to pro-
sper in their Hands, for want of Liberal Sup-
plies from Charitable Christians.

BESIDE these General Designs, the Society
undertook in the Year 1716 the Management
of such Charities as were, or should be put into
their Hands, for the Support and Enlargement
of the PROTESTANT MISSION, then maintained
by the King of Denmark at Tranquebar in the
EAST-INDIES, for the Conversion of the Hea-
then in those Parts. Accordingly they, from
time to time, assisted the Missionaries there
with Money, a Printing Press, Paper, and other
Necessaries, (as they were enabled) till the Year
1728; when, upon a Proposal made by the
Reverend Mr. Schultze, one of the Danish Mis-
sionaries, to remove to Fort St. George, and
there begin a new Mission, for the Conversion
of the Heathen at Madras, the Society engaged
for the Support of the same, though at an Ex-
pence that did then far exceed their Ability,
trusting to the Goodness and Blessing of Al-
mighty

1710.

Protestant
Mission to
East-India, at
Tranquebar.

at Madras.

mighty GOD: which Expence has been since greatly increased by the Addition of two Missionaries; and will be more by such extraordinary Charges as must necessarily attend the Enlargement of the Mission to *Cudulore* near *Fort St. David*, (another English Settlement) which has been since made by the Society. However, the Society chearfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply whatever Money shall be wanting to carry on so Pious and Glorious a Design, as that of enlarging the Kingdom of *Jesus Christ* upon Earth; And of his particular Favour towards it, GOD has been pleased to give further Evidence in an extraordinary Relief of its Wants, upon a late *Circular Letter* from the Society to its Members; for which they make this publick and grateful Acknowledgment to the several Benefactors, who may see the present state of the Mission in the *Appendix* N^o IV. together with an Account of the Benefactions that were received before their Audit, *Feb. 20. 1741.* at the End of N^o V.

1720. IN the Year 1720, the Society extended their Regard to the *Greek Church* in *Palestine*, *Syria*, *Mesopotamia*, *Arabia*, and *Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament* and *Psalter*, in *Arabick*; and were enabled, by the Blessing of GOD, on the Recommendation of the Bishops, joined to the Charity and Zeal

Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *New Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2976 *l. 1s. 6 $\frac{1}{2}$ d.* to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 *Psalters*, 2682 *New Testaments*, and 2220 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up *WORK-HOUSES*; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such *Work-Houses* to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular regard should be had to such an Education of Children, as might by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come.

1725.

Work-Houses
recommended.

IN

1732.

*Salzburg
Exiles re-
lieved.*

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in Salzburg, (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Salzburg, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Salzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These Accounts being enforced by the generous Example of many Noble and Honourable Persons; as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through God's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to Germany) have been enabled to send over to the English Colony in Georgia, in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly Salzburgers; who, with Two Missionaries and a Schoolmaster, are settled by themselves at Ebenezer, where Lands are assigned to them by the Trustees for Establishing the said Colony. And the Society are informed by Letters of the 15th of March, 1738-9, that

that they are well pleased with the Healthiness of the Climate, and the Fruitfulness of their Plantations.

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*; but for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that God would eternally reward so great and seasonable an Instance of Christian Beneficence, as had been ministred on this Occasion to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

BEFORE concluding this *general Account*, it may not be improper to mention two very considerable Benefactions to this Society.

Mrs. Palmer's
Legacy of
4000 *l.* in
1728.

1. THE one is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of
Mr. Edwin
Belke, a Gentleman of
Kent.

2. THE other is a free Gift in the Year 1734, by Mr. *Edwin Belke*, a Gentleman of *Kent*, deceased, who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, and that the Distribution of pious Books will, with GOD's Blessing, cultivate a Sense of Religion among Persons of all Ages, and being desirous to lay a Foundation for encouraging such laudable Institutions in all time to come; executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the Society for Promoting Christian Knowledge, their Heirs and Assigns for ever, and also transferred to the same Gentlemen 1050 *l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles*, *New Testaments*, and other Religious Books, under the Inspection of the Society, subject to the Payment of a clear Annuity of 40 *Pounds*, which was paid during his own Life: and after his Death to a like

like Annuity of 15 *Pounds* to a Relation still living.

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Assigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*, or other Parts of the World; which *Annuity Stock* is also to be vested, as soon as may be, in a Purchase of *Freehold* Land, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

THESE are the *general* Designs wherein the Society are at present engaged; the *particular* State whereof will be published every Year: and what it was at their last Audit may be seen in the *Appendix*, N^o. V.

The TREASURERS of this SOCIETY.

THE Reverend Dr. DENNE, Archdeacon of *Rochester*, and Rector of *St. Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general: and to the *Arabic* Impressions of the *New Testament* and *Psalter*.

WILLIAM TILLARD Esq; in *Featherslone-Buildings, Holborn*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

BENJAMIN HOARE Esq; in *Fleetstreet*, is Treasurer for all Benefactions to the *Protestant Mission* in the *East-Indies*.

Letters may be directed to H. NEWMAN, their Secretary, in *Bartlett's-Buildings, Holborn*.



APPENDIX.

N^o I.

*The Form of recommending MEMBERS;
according to the Standing Orders of
the SOCIETY.*

WE the Underwritten do recommend
A. B. to be a
Member of the Society for Pro-
moting Christian Knowledge; and do verily
believe that He is well affected to His Majesty
King GEORGE, and his Government;
and to the Church of *England* as by Law esta-
blished; of a sober and religious Life and Con-
versation, and of an humble, peaceable, and
charitable Disposition.

N^o II.

THAT the *Charity-Schools* might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and in their *Circular Letter A. D. 1712*, they have these Words:

Circular
Letter

1712.

“AND because some have apprehended, that
“ the placing so many of them out Appren-
“ tices to Manual Trades, as is now generally
“ done, may occasion, in Time, a Want of
“ Servants, especially in Husbandry; the So-
“ ciety recommend it to your Consideration,
“ whether the bringing up the Children to
“ Husbandry, or putting them out to Services,
“ at Sea, or in sober Families, may not be
“ more useful to the Publick, and no less be-
“ neficial to themselves.

- IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

1719.

“ NEXT to improving the Minds of the
“ Poor in all necessary Christian Knowledge,
“ the Society have desired, and do again ear-
“ nestly

" nestly intreat all their Correspondents, to use
 " their utmost Endeavours to get some kind
 " of Labour added to the Instruction given to
 " Children in the Charity Schools; as *Huf-*
 " *bandry* in any of its Branches, *Spinning, Sew-*
 " *ing, Knitting,* or any other useful Employ-
 " ment; to which the particular Manufactures
 " of their respective Countries may lead them.
 " This will bring them to an Habit of Indus-
 " try, as well as prepare them for the Busi-
 " ness by which they are afterwards to subsist
 " in the World, and effectually obviate an
 " Objection against the Charity Schools, that
 " they tend to take poor Children off from
 " those servile Offices which are necessary in
 " all Communities, and for which the wise
 " Governor of the World has by his Provi-
 " dence designed them.

Circular
 Letter
 1720.

" THE best Means of employing the Poor;
 " has always had a Share in the Thoughts of
 " the wisest Men in this Kingdom; and the
 " present State of Affairs, with respect to our
 " Trade, seems to require a Continuance of
 " your Care and Application, to promote those
 " Employments among the Children educated
 " in Charity Schools, which may be most for
 " the Service of the Publick: so that beside
 " *Reading, Writing, and Arithmetick,* and in-
 " structing them in the Principles and Rules
 " of our holy Religion, they ought also to be
 " inured to some sort of profitable Labour or
 " *Business.*

" IT has been observed by a worthy Corre-
 " sponding Member, that where, in the want
 " of

" of other Labour, the Children in the Coun-
 " try go a Mile or two to School, even that
 " has contributed to make them robust and
 " active; and that *Gardening, Plowing, Har-*
 " *rowing*, or other servile Labour every other
 " Day for their Parents, has been no Prejudice
 " to their Progress in Learning.

" 'Tis not easy to prescribe such an Em-
 " ploy as would suit all Parts of the Kingdom;
 " and therefore it must be left to the Pru-
 " dence of those who are intrusted with the
 " Management of Charity Schools, to chuse
 " such Employments for the Children, as they
 " shall judge to be most practicable in their
 " respective Places; and if any in your Neigh-
 " bourhood have been so happy as to fall into
 " a proper Method for employing poor Chil-
 " dren, you are desired to signify it in as parti-
 " cular a manner as you can; that when the
 " Society are furnished with a greater Variety
 " of such Methods, they may be communi-
 " cated to the Publick for general Practice.

Circular
 Letter
 1722.

" AND tho' the Manner of employing the
 " Poor, may, at first, be attended with some
 " Difficulty, by reason of the Variety of Ma-
 " nufactures in the Kingdom, and the Mate-
 " rials necessary for them, which all Places
 " do not equally afford; yet wherever an At-
 " tempt has been made (tho' by Means per-
 " haps at first not appearing very probable) it
 " has seldom failed of producing some good
 " Effect: for notwithstanding the Produce of
 " the Manufactures, wherein the Poor are em-
 " ployed, should happen to be but small, yet if
 " they

1725.

Circular
Letter

1729.

1729.

“ they are kept from Idleness and Beggary, and
 “ inured to a sober and industrious way of Liv-
 “ ing; the good Effects thereof, as well to them-
 “ selves as to the Publick, will fully compensate
 “ all the Pains that shall be taken therein.

“ THE general Usefulness of *Husbandry* to
 “ this Nation, the real Want there has been of
 “ Persons to be employed in it, and the Mor-
 “ tality that has lately happened in many Coun-
 “ ties, especially among the lower and more
 “ laborious sort of People, are, in the Opinion
 “ of the Society, all of them, very good Rea-
 “ sons to engage their Members to use their
 “ utmost Endeavours that poor Children may
 “ be bound out *Apprentices* to that Business;
 “ which would silence one of the most popular
 “ Clamours that has been raised against Chari-
 “ ty Schools. This Concern therefore, which
 “ so nearly affects the common Interest of our
 “ Country, is particularly recommended by the
 “ Society to all their Members.

FROM these *Extracts* it will appear, how
 careful this Society has always been to obviate
 the common Objections made against the Cha-
 rity Schools, that they only breed up Children
 in Idleness and Pride; and it must not be o-
 mitted, that as early as the Year 1712, they
 particularly recommended, “ That however
 “ these Children are disposed of, it will be ve-
 “ ry necessary beforehand to teach them that
 “ great Lesson of *true Humility*, which our
 “ Saviour has prescribed to all that will be his
 “ Disciples; lest the Advantages they receive
 “ from a pious Education, should incline them

“ to

"to put too great a Value upon themselves;
 "and therefore that the Masters be often put
 "in mind of guarding the Children under their
 "Care, as much as possible, against such dan-
 "gerous Conceits; and in order thereunto, to
 "instruct them very carefully in the Duties of
 "Servants, and Submission to Superiors.

"AND knowing that it is of the highest Im-
 portance to the Welfare of the Charity-Schools,
 to remove all Occasion of Complaint against
 them as Nurseries of *Disaffection* to the Go-
 vernment, They acquainted their Members in
 Town and Country, "That his Grace the Arch-
 bishop of *Canterbury* having heard some
 Complaints against the Conduct of certain
 Teachers in these Schools, on this Head, did,
 in 1716, write a Letter to the Trustees of the
 Schools in and about *London*, earnestly ex-
 horting them rigorously to animadvert upon
 all, whether Children or Teachers, who either
 appear, or suffer them to appear at any time
 in publick, to affront the Government, and bear
 a Part in those Tumults and Riots, which are
 so great a Scandal, as well as Prejudice, to
 the good Order and Peace of the Realm. And
 likewise, if there be any Catechisms or Insti-
 tutions taught in any of these Schools, that
 meddle with political or party Principles, that
 they ought immediately to be thrown aside, as
 pernicious to the original Design of these pious
 Nurseries.

SOME time after this, his Grace, in a partic-
 cular manner, recommended it to the Trustees
 of the Charity-Schools in and about *London*,

C

To

Let up for Boys 1750, Girls
 1757, formerly under the Name of
 St. Michael Cornhill Lane, and St.
 Martin the Martyr. &c.

" To require all the Masters and Mistresses
 " under their Direction, not only to take the
 " Oaths to the Government before their Ad-
 " mission, but at the Time of their Admission
 " to subscribe to some such solemn Promise,
 " or Declaration, as the following, viz. *That*
 " *they do heartily acknowledge his Majesty King*
 " *GEORGE, to be the only lawful and right-*
 " *ful King of these Realms; and will to the*
 " *utmost of their Power educate the Children*
 " *committed to their Charge, in a true Sense*
 " *of their Duty to him as such; That they will*
 " *not by any Words or Actions, do any thing*
 " *whereby to lessen their Esteem of, or their Obe-*
 " *dience to the present Government. That up-*
 " *on all publick Days, when their Children may*
 " *be likely to appear among any disorderly Per-*
 " *sons, they will do their best to keep them in, and*
 " *severely punish them, if they shall bear of their*
 " *running into any Tumults, or publick Meetings;*
 " *contrary to the good Order of such Schools and*
 " *Scholars.*

SEVERAL other Prelates have earnestly pre-
 fed the like Exhortations, in their Sermons at
 the Anniversary Meetings of the Charity
 Schools, as well as on other Occasions; and
 the Society think it incumbent on them to use
 all their Interest to procure a general Confor-
 mity to his Grace's and their Lordships Sen-
 timents in this Matter, as of the last Impor-
 tance to the Welfare of the Charity Schools;
 and therefore intreat all their Correspondents
 to do their utmost to remove all Occasions of
 Complaint, as they value the Prosperity of these
 Schools.

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, April 1742.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, and which generally attend the Anniversary Meeting.

C. signifies Cloath'd.
ps. Cl. part Cloath'd.

M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices, or to be taken out by Friends.	Girls put out since setting up of the School to Apprentices, or to be taken out by Friends.	No. of Children placed in the Schools including those new in them
* ST. Andrew Holborn, } erected 1699. C.	1	80	—	164 100 27	2	473
* In the same Parish, 1700. C.	1	71	—	—	—	268 339
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Cha- rity Schools, within the Bills of Mortality, on Mondays, Wednes- days, and Fridays; from whence 160 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1	—	—	—	—	—
* St. Anne Aldersgate 1709. C.	2	30	20	99	32	76 331
St. Anne Blackfriars, set up 1701. supported by Endowment	2	40	30	29	—	99
* St. Ann Westminster 1698. C.	1	52	—	272	84	408
* In the same Parish 1698. C.	1	—	52	—	116	136 304
* St. Bartholomew the Great, for Boys 1712. and for Girls 1727. Pr. G.	2	26	20	33	4	47 190
* Billingsgate Ward 1714. C.	1	40	—	22	—	134
St. Botolph Aldersgate, } 1702. C.	1	50	—	40	20	612
In the same Parish C.	1	—	50	—	16	155 221
St. Botolph Aldgate within } For Boys set up 1698, and for Girls 1710. C.	2	50	40	150	32	272
In the same Parish in East- Smithfield, the Boys set up 1706. and the Girls 1710. C.	2	40	30	66 172	10	152 480
* St. Botolph Bishopsgate, } 1702. C.	2	25	25	32	82	26 55 239
* St. Bride's Parish 1711. C.	2	45	30	66 16	44	43 249
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717. formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. Cl.	2	60	40	66 231	8	225 650
	24	598	408	1761	755	2821 1157 4901

CHARITY-SCHOOLS in the Parishes of

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprent. 5 years or as See	Girls put out since setting up of the School to Apprent. 5 years or taken out by friends	No. of Children educated in the Schools, including those now in them.		
Faringdon Ward within set up 1705. C.	2	60	40	445 See 12	67	100	724	
St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	94 See 10	232	10	285	735
*St. George the Martyr 1708. C.	2	35	35	200 See 16	8	1	125	436
St. George Southwark C.	1	50		14	226			290
Sir George Wheeler's Cha- pel in Spital Fields. 1703. C. W.	1		30			14	5	49
*St. Giles Cripplegate with- out, in Redcross-Street, 1698. C.	1	100		151 See 1	793			1048
In the same Parish, sup- ported by the Lady Eleanor Hol- lis's Legacy of 62 l. 10 s. per Ann. 1709. C.	1		50			32	31	113
*St. Giles in the Fields, and *St. George Bloomsbury set up 1705. C.								
The Trustees of these Schools in 1718, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	373 See 4		226	65	870
Greenwich, Kent. 1700. C. W. the Children here spin, and make their own Cloaths both Lin- nen and Woollen.	1		40			4	200	244
*St. James Clerkenwel, C. 1700.	2	60	40	299 See 7		134	27	547
*In the same Parish, 1730. for Children 5 Years old, to qua- lify them for the other Schools.	1	20	10					30
St. James Westminster, C. Supported by the Offertory, 1697.	1	40		100				140
In the same Parish in King-street, set up 1712, by the late Archbishop Tenison, supported out of the Revenue of the Chap- pel, C.	1	30		120				156
	20	552	396	1845	1326	421	842	5382

CHARITY SCHOOLS in the Parish of

In the same Parish, set up
1725. C. M. W. to prepare them
for Service, supported by Collec-
tions at Sermons, and casual Re-
newations

* **St. John at Hackney, C.**
Set up 1714. laid down *Lady-*
day 1735. Reviv'd *Midsummer*
following

* **St. John Wapping, set up**
for Boys 1704. Girls 1708. C.

* **St. John Southwark, 1735. Cl.**

St. Katherine Creed, now
Aldgate Ward within, 1717. C.

* **St. Katherine near the**
Tower, 1707. C.

Kensington, Mid. 1707.

To which His MAJESTY is gra-
ciously pleased to allow 80 l. Per
Ann. and the Children have a
Dinner every Sunday from *Mi-*
chaelmas to *Lady-day*

Knights-bridge Chapel, C.

* **Langbourn Ward, set**
up in the Name of *Albhall's Lan-*
born Street, 1702. and made the
Ward School, 1735. Cl.

Lambeth in Surry, Boys
1708. Girls 1706. C. W. One half
of the Day the Boys are employ'd
in Spinning Yarn, the Girls in
Knitting and Sewing alternately
all day.

* **St. Leonard Shoreditch,**
Boys erected 1705. Girls 1709. C.

* **St. Luke Middlesex, from**
the Parish of *St. Giles Cripplegate*,
set up 1698. Cl.

In the same Parish, Cl.

Set up 1727. supported by a Le-
gacy of Mr. *John Fuller*, deceased;
and Five Pounds allow'd to put
each Boy Apprentice

* **St. Margaret Westmin-**
ster, cloth'd in Blue, the Boys
set up 1688. the Girls 1714. W.

In the same Parish, cloth-
ed in Grey, W. and M. the Boys
set up 1692.

N ^o . of Sch ^s	BOYS	GIRLS	Boys put out since setting up of the School		Girls put out since setting up of the School		N ^o . of Children educated in the Schools including those now in them
			for up Sea	or other by Friends	for up Sea	or other by Friends	
1	40				60		100
2	30	20	73	41	4	75	243
2	40	30	75	157	40	67	454
1		31					31
1	30		159				243
2	35	15	136	10	18	25	259
2	30	20	80	15	23	53	221
1	6	6					12
1	50		110				244
2	31	18		71		27	147
2	50	50	152	61		91	573
1	40		127				167
1	20		18				38
2	52	34	80	7		97	636
2	50	26	381				218 675
23	464	290	1608	795	219	653	4023

CHARITY-SCHOOLS in the Parishes of

St. Martin in the Fields

1699. G. In these Schools 35
Girls are M. and one third Part
of the Boys are daily employed in
useful Labour, so that the whole
School works a Days in a Week,
by Rotation.

* St. Mary at Islington,

1710. G.

* St. Mary Magdalen Ber-

mondsey, Boys 1712. Girls 1722. G.

St. Mary Overee, *alias* St.

Saviour Southwark, C.

St. Mary Rotherhith, C.

In the same Parish. The

Parish Children of both Sexes are
under the Care of a Mistress, and
a Nurse, since 1725. G. M. and
W. at the Charge of s.s. a Week
each Child on the Parish, except
the Article of Cloathing

St. Mary le Strand, 1704.

G.

* St. Mary Whitechapel,

1705. G.

* Mile End, Old Town,

set up 1723. C.

Newington Butts, *Surry*,

1710. C.

Norton Folgate. This

School was set up 1691. and has
been very useful as a Nursery to
the Neighbouring Charity Schools

* St. Olave Old Jewry,

and St. Martin Ironmonger Lane,

set up 1717. G.

* St. Olave Southwark 1735 C.

Boys 1701. Girls 1712. C.

* St. Paul Covent Garden

Boys 1701. Girls 1712. C.

St. Paul Shadwell, Boys

1699. Girls 1712. C.

Poplar Chappel in *Step-*

ney, C. 1711.

* Queen Hithe Ward, set

up 1717. C.

Ratcliff Hamlet, *Stepney*.

Boys 1710. Girls 1723.

N ^o . of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentices, or so or taken out by friends	Girls put out since setting up of the School to Apprentices, or taken out by friends	No. of Children educated in the Schools including those now in them
3	101	51	536	198	886
2	26	18	71	23	14
2	30	20	114	144	7
2	60	50	—	—	206
1	20	—	20	—	40
1	25	—	18	—	43
1	16	—	56	13	85
2	60	40	190	272	113
1	30	—	34	6	74
1	39	—	42	—	72
1	60	—	—	—	60
1	30	—	29	105	164
1	—	40	—	45	86
2	30	20	111	2	6
2	40	30	61	181	64
2	30	20	34	18	2
2	24	20	5	54	3
2	35	25	100	—	10
29	667	334	1524	800	270
					972
					4567

CHARITY-SCHOOLS in the Parishes of

	N ^o . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	GIRLS put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	No. of Children educated in the Schools, including those now in them
* St. Sepulchre within 1700. C.	1	51	—	313 Sea 10	3	—	—	377
* In the same Parish within, set up 1702. C.	1	—	51	—	—	—	453	504
* In the same Parish without, Girls, set up 1711. C.	1	—	25	—	—	141	36	202
* In the same Parish without, Boys, set up 1706. C.	1	33	—	173 Sea 2	—	—	—	214
* St. Stephen Wal- brook, 1710. C.	1	30	—	56	—	—	—	86
* St. Thomas South- wark, 1704 C.	1	30	—	91 Sea 7	59	—	—	190
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	87 Sea 7 1/2	254	9	550	1100
* Vintry-Ward 1710. C.	1	50	—	140 Sea 9	212	—	—	371
	9	254	136	931	528	150	1045	3044
Brought from Page 19--	24	538	408	1761	755	282	1157	4901
— from Page 20—	28	595	370	1498	1141	251	1106	4961
— from Page 21—	20	552	396	1845	1326	421	842	5382
— from Page 22—	23	464	290	1608	798	213	653	4023
— from Page 23—	29	667	334	1524	800	270	972	4567
TOTAL	133	3070	1934	9167	5345	1587	5775	16878
Boys at School —	3070	} 5004		Total of Children at School.				
GIRLS —	1934							

Boys put out to Appren. 9167
To Services, &c. 5345
Girls put out to Appren. 1587
To Services, &c. 5775

Total of Children put to Ap-
prenticeships and Services, or taken
out by Friends; of which 571
are gone to Sea, out of 35 Schools.

Note, The Trustees of some Schools have thought fit to lessen the
Number of Children, that the rest might be entirely supported; which
is the reason the Number now taught, is short of what it was formerly.

The Number of Charity-Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesey ———	13	40		Lincolnshire ———	91	1164	90
Bedfordshire ———	34	345	57	Merionethshire ———	2	40	25
Berkshire ———	59	807	140	Middlesex ———	29	410	222
Brecknockshire ———	6	82	47	Monmouthshire ———	7	104	10
Buckinghamshire ———	57	689	46	Montgomeryshire ———	6	76	16
Cambridgeshire ———	36	673	124	Norfolk ———	34	570	223
Cardiganshire ———	1	10		Northamptonshire ———	47	508	143
Carmerthenshire ———	11	121	4	Northumberland ———	10	430	40
Carnarvonshire ———	3	35		Nottinghamshire ———	30	252	28
Cheshire ———	17	124	66	Oxfordshire ———	23	366	106
Cornwall ———	13	72	34	Pembrokeshire ———	25	184	41
Cumberland ———	6	160	30	Radnorshire ———	3	60	
Denbighshire ———	5	100	3	Rutlandshire ———	6	32	12
Derbyshire ———	18	274	51	Shropshire ———	22	373	37
Devonshire ———	41	679	235	Somersetshire ———	33	582	90
Dorsetshire ———	13	117	29	Staffordshire ———	14	230	88
Durham ———	12	276	20	Suffolk ———	40	600	140
Essex ———	37	498	178	Surry ———	29	546	144
Flintshire ———	1	60		Sussex ———	23	512	60
Glamorganshire ———	6	50		Warwickshire ———	36	385	165
Gloucestershire ———	60	940	100	Westmoreland ———	1	16	10
Hampshire ———	39	541	112	Wiltshire ———	37	736	57
Herefordshire ———	29	468	79	Worcestershire ———	38	612	100
Hertfordshire ———	38	652	126	Yorkshire ———	54	893	191
Huntingdonshire ———	25	282	20				
Kent ———	62	968	315				
Lancashire ———	21	311	31				
Leicestershire ———	36	451	30				
	689	9825	1877	Brought forward	640	9681	2038
					689	9825	1877
				D	1319	19506	3915

AN ACCOUNT OF WELSH SCHOOLS taught in the British Language, from August 1740, to August 1741.

Schools. N ^o of Scholars.		Schools. Scholars.	
Brecknockshire	— 13 1596	Merionethshire	— 1 40
Cardiganshire	— 33 2092	Monmouthshire	— 5 259
Carmarthenshire	— 44 2367	Pembrokeshire	— 15 993
Carnarvonshire	— 1 85		21 1292
Glamorganshire	— 16 1163	Brought over	107 6303
	107 6303		128 7595

N. B. In many of the *Welsh* Schools, the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, about twice or thrice as many as they had in the Schools by Day, who could not attend at other times.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

Sch. Boys. Girls.	
AT LONDON,	133 3070 1934
In other Parts of <i>South Britain</i> ,	1329 19506 3915
<i>Welsh</i> Schools not included in the List, pag. 25.	128 7595
In <i>North Britain</i> , by the Account published 1742.	131 4391
In <i>IRELAND</i> , for teaching to Read and Write only.	168 2406 600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 l. per Annum, for instructing, employing, and wholly maintaining the Children.	18 215 215
Total of Schools	1907 37183 6664

Boys and Girls now taught in those Schools — 43847

Note. Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the Column of Boys.

The

The following **PROPOSAL** *having been made to the SOCIETY, it is here presented to the Publick, and recommended to the Consideration of all Trustees for Charity Schools.*

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first, and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity Schools, it must needs be acknowledg'd, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are establish'd in most Parts of the Kingdom, it is much to be wish'd that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

It is conceived, that if the Children educated in Charity Schools, were employ'd in some such Business as they are capable of, it would be no Hindrance to their Learning, and might

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England and Wales* to contain *Ten thousand Parishes*, and that but *Ten Persons* in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but *300 Days* in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to *62,500 Pounds*.

Coarse Wool,
Flax or Hemp,
to be spun in
the Charity
Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly

tainly be to keep the Business in a small compass.

That of the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

The Trustees for the Charity-Schools in St. Andrew's Holborn, LONDON, are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their Genius, for Tilling Ground, and other parts of Husbandry; that they have given the following Notice

To all FARMERS, GARDENERS, and other Occupiers of Land in England.

Proposal for
employing.

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. Andrew's Holborn, in the City of London; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick, and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household-Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in Husbandry.
Girls in Housewifery.

Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Matton-Garden*, for that Purpose, and that the Sum of *5 l.* with every Boy, and *3 l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N.B. The Boys are taught the first five Rules of *vulgar Arithmetick, Writing, and to read English; and the Girls to read and write English, and to do Plain Work.*

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

ITEM, I A.B. do give and bequeath unto G.H. of the Sum of *the* Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the Charity-School, for Teaching [poor Children, or poor Boys, or poor Girls,] to Read, &c. in the Parish of *in the City* of *or in the* County of *for the* Use of the said School.

A Catalogue of the Books dis- persed by the Society.

BIBLES may be bought at the following Prices, viz.

	In	Quires.
	s.	d.
M inlon Character single in 12mo. _____	3	—
The same, — with Com. Prayer and Psalms _____	3	9
Nonpareil Character, single in 12mo. _____	2	—
The same, — with Common Prayer and Psalms _____	2	8

Testaments and Psalters at the following
Prices, viz.

P ICA Character 8vo. _____	1	8
Long Primer 8vo. _____	1	—
Brevete 12mo. _____	—	8
Nonpareil 24so. _____	—	8
Psalters 12mo. _____	—	4

Common Prayers with Psalms.

P ICA 8vo. _____	2	4
Brevete 12mo. _____	1	—
Minion 12mo. _____	—	—
Minion 24so. _____	—	—
Nonpareil 24so. _____	—	9
New Version of the Psalms by Brady and Tate, 12°. —	—	8
Supplement to the said Version, 12°. —	—	8

N. B. The New Version of the Psalms by Brady and Tate, with the Supplement to the said Version, will be allowed to Members at Half Price when bound up with Common Prayer Books, or together.

The Price of other Religious Books in Quires.

The Books thus mark'd † are at present out of Print.

B . Gastrel's Christian Institutes _____	1	6
Ostervald's Preliminary Discourse to the Arguments, &c. _____	—	6
Arguments on the Books and Chapters of the Old and New Testament, &c. 3 Vol. —	9	—

Pro-

Professor <i>Frank's</i> <i>Christus Sacra Scriptura Nucleus</i> : or, Christ the Sum and Substance of all the Holy Scriptures	2	6
Archbishop <i>Wake's</i> Commentary on the Church Catechism	1	4
<i>Lewis's</i> Exposition of the Church Catechism	—	3
<i>Ostervald's</i> Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
† <i>Dr. Bray's</i> Baptismal Covenant	1	—
<i>Dr. Mapletost's</i> Principles and Duties of the Christian Religion consider'd and explain'd	3	—
Collection of Forms of Prayer	—	8
Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life	1	4
<i>Dr. Worthington</i> on Self-Resignation	1	2
<i>Mr. Peet's</i> Companion for the Aged	—	6
<i>Dr. Ashton's</i> Discourse concerning a Death-bed Repentance	—	3
<i>Dr. Woodward's</i> Account of the Rise and Pro- gress of the Religious Societies	—	8
Great Importance of a Religious Life consider'd	—	7
<i>Bp. Kidder's</i> Young Man's Duty	—	8
<i>Burkitt's</i> Help and Guide to Christian Families	—	7
<i>Nelson's</i> Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	8
New Manual of Devotions	2	—
The Whole Duty of Man large 12mo.	1	11
The same in small 12mo.	1	1
The Lively Oracles, or the Christian's Birth- right and Duty in the Custody and Use of the Holy Scriptures ; by the Author of the Whole Duty of Man	1	6
The Life of God in the Soul of Man	1	—
The Exemplary Life of <i>James Bennell</i> , Esq;	2	—
The Mother's Legacy to her Unborn Child	—	4
A Charitable Visit to the Prisons	—	6
Propagation of the Gospel in the East, 3 Parts	3	—
<i>Monro's</i> Essay on Christian Education	—	7

Dr.

	s.	d.
Dr. Talbot's Christian Schoolmaster	1	
† Turner's Spelling-Book		6
Mr. Disney's Essay upon the Execution of the Laws against Immorality and Prophaneness	1	6
— Second Essay upon the Execution of the Laws against Immorality and Prophaneness	2	
† A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Sub- mission to the Will of God; by Mr. Ellesby.		7
The English Instructor: Or, The Art of Spelling improved; by Mr. Dixon		6
Bp. Gibson's Sacrament of the Lord's Supper Ex- plain'd: Or, the Things to be <i>known</i> and <i>done</i> to make a worthy Communicant		7
— His Lordship's First, Second, and Third Pas- toral Letters, to the People of his Diocese	2	
A Collection of Sermons preached at the Anniver- sary Meetings of the Charity Children, in and a- bout London and Westminster, from 1704, to 1728 inclusive	3	
The Bp. of Sodor and Man's short and plain Instruc- tion for the better Understanding of the Lord's Supper	1	1
— The Knowledge and Practice of Christianity made easy to the meanest Capacities; or an Essay to wards an <i>Instruction for the Indians</i> ; Which may be of use to such Christians, as have not well consider'd the Meaning of the Religion they profess, &c. In several short, plain, and familiar Dialogues	7	
The Pious Country Parishioner, being Directions how a Christian may manage every Day thro' the whole Course of his Life with Safety and Success.	1	2
Dr. Sebbing's Brief Account of Prayer and the Sa- crament of the Lord's Supper	1	1

*The Price of Books Struck.**On the Holy Scriptures.*

	Single.	Hundred.
A Bridgment of the History of the Bible —	1	6
Several Methods of Reading the		
Scripture in private —	3	6
Plain Directions for Reading the Holy Scrip- ture —	3	6

Publick and Private Devotion.

D irections for the devout and proper		
Use of the Common Prayer, &c. —	2	6
Cautions and Directions for the Perfor- mance of the Publick Worship of God —	1	6
Bp. <i>Beveridge's</i> Sermon on the Common- Prayer —	1	6
Earnest Exhortation to Housekeepers to set up the Worship of God in their Families —	1	6
Necessary Duty of Family Prayer —	1	6
Bp. <i>Gibson's</i> Family Devotion —	4	6
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— Serious Advice to Persons lately re- covered from Sicknels —	2	6
— Excellent Use of Psalmody, with a Course of Singing Psalms —	3	6
Morning and Evening Prayers for Families, &c. —	3	6
The Christian's Daily Devotion —	1	6
An Earnest Persuasive to the serious Obser- vance of the Lord's Day —	1	6
The Devout Psalmody —	3	6

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	Single.	Hundred.
C Church Catechism broke into short Questions	2	12
The Principles of Religion explained and proved from the Scriptures	6	2
Bp. Kennet's Christian Scholar	3	1
Discourse concerning Baptismal and Spiritual Regeneration	3	1
An Exercise explaining the Nature of Confirmation	2	12
Pastoral Advice to a Young Person before Confirmation	3	1
Pastoral Advice after Confirmation	2	12
Serious Address to Godfathers and Godmothers	2	12
Lessons for Children, Historical and Practical	4	8
Wall's Conference about Infant-Baptism	4	8
An Account of the Chief Truths of the Christian Religion, explained to the meanest Capacity, by way of Question and Answer	2	12
The Excellent Daughter, a Sermon	3	1

The Holy Communion.

A Archbishop Tillotson's Perseuative to frequent Communion	3	1
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1
The Sacrament of the Lord's Supper explained to the meanest Capacity, in a Dialogue	3	1

	Single	Hundred.		
	d.	l.	s.	d.
<i>Ashen's</i> Exhortation to the Holy Communion	2	—	10	6
Answer to Excuses for not coming to the Holy Communion	3	1	—	—
Prayers before, at, and after Receiving the Sacrament	6	3	9	—
A Companion to the Altar	4	1	5	—

Christian Doctrine and Practice

P astoral Letter from a Minister to his Parishioners	3	—	6	6
Pastoral Advice in order to Eternal Life	3	—	16	—
Christian Monitor	3	—	—	—
The Christian's Way to Heaven	4	—	6	6
Conditions of obtaining Salvation by <i>Jesus Christ</i>	3	—	12	6
Bp. <i>Kidder</i> concerning Sins of Infirmary	3	1	—	—
Dr. <i>Lucas's</i> Influence of Conversation	2	—	12	6
A Regular Method of Governing a Family	3	—	16	—
The Way of living in a Method and by Rule or a regular Way of employing our Time	2	—	12	6
Several Hundred Texts of Scripture, proving our Lord <i>Jesus Christ</i> is the most High God	6	—	—	—
Sermon before the Society for Propagation of the Gospel	6	—	—	—
Sermon before the Societies for Reformation of Manners	6	—	—	—
Archbishop of <i>Tuam's</i> Catholick Christianity: or, an Essay towards lessening the Number of Controversies among Christians	6	—	—	—
— his Essay towards making the Knowledge of Religion easy to the meanest Capacity	2	—	12	6
An Impartial Examination and full Confutation of the Argument brought by Mr. <i>Woolson's</i> pretended Rabbi, against the Truth of our Saviour's Resurrection	2	—	14	—

	Single.	Hundred.
A Sermon at the Funeral of the late Earl of Rochester, by Mr. Robert Parsons, 1680. —	1	1
The Miracles of Jesus Vindicated. In Four Parts —	12	1
Serious Considerations calmly proposed, 1. To the Promoters of Infidelity. 2. To their Favourers and Followers. —	2	14
Letters of Religion between <i>Theophilus</i> and <i>Eugenio</i> . In Three Parts —	18	1
Dr. Tillotson's Letter to Mr. Hunt of Canter- bury, who died of a Cancer, 1687. —	1	6
† The Great Work of our Redemption by CHRIST, and the several Branches of It, as represented at one View, and in the Words of Scripture, under the Sixth Head of the Bishop of London's Second Pastoral Letter Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, De- cent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer —	6	2
Concerning Particular Duties.		
Bishop Beveridge on the Nature and Ne- cessity of Restitution —	1	1
Husbandman's Manual —	3	1
A Present for Servants —	4	1
The Soldier's Monitor —	4	1
Address to Officers and Seamen in the Navy —	1	6
The Seaman's Monitor —	4	1
Kind Caution to Watermen —	3	6
Advice to Grand Juries, Constables, and Church-Wardens —	6	1
Oath of a Constable, and Obligation he is under Admonitions and Cautions to discharged Debtors, by Mr. Dym —	1	12
		Motives

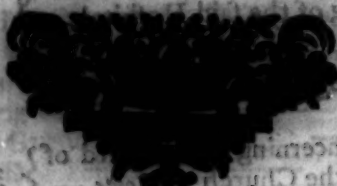
	Single	Handred.
Motives and Encouragements to bear Afflictions patiently —	2	2
Bp. of London's Two Letters concerning the Instruction of Negroes —	2	6
† Bp. Bull's Companion to Candidates for Holy Orders —	2	6
A Brief Scheme of Parochial Government —	2	6
† The Conduct of the Stage considered —	2	6
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely, and of Buying Goods so Imported —	2	6
The Duty of Reproof —	2	6
Duty and Pleasure of Praise and Thanksgiving —	2	6
by the Revd. Mr. Scargill —	2	6
Common Vices.		
of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's Word —	2	6
— Earnest Dissuasive from Intemperance in Meats and Drinks —	2	6
— Evil and Danger of Lukewarmness in Religion —	2	6
Kind Caution to Profane Swearers —	2	6
Dr. Wall's against Swearing —	2	6
Dr. Woodward's against profane Language, &c. —	2	6
— Balance and Perniciousness of the Sin of Slandering and Backbiting —	2	6
— Against Gaming —	2	6
— Against Drunkenness —	2	6
— Rebuke to the Sin of Uncleanness —	2	6
Exercise against Lying —	2	6
The Public House-keeper's Monitor —	2	6
A Dissuasive from Perjury, and Subornation of Perjury —	2	6

	Single.	Hundred.
A Friendly Admonition to the Drinkers of Brandy	1	4
A Sermon on Self-Murder	2	6
Charity-Schools, Work-Houses, and Hospitals.		

M	Methods used for erecting Charity Schools	1	6
	Sermons and Accounts of Schools in	1	2
	Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	1	6
	Bp. of London's Directions to the Masters and Mistresses of the Charity Schools	1	6
	Prayers for the Use of Charity Schools	1	6
	Prayers for Apprentices going out of Charity Schools	1	6
	Account of Workhouses for Employing and Maintaining the Poor	1	6
	The Advantage of Employing the Poor in full Labour, and Mischief of Idleness or ill-judg'd Business, by Mr. Johnson of Beverley	1	6
	A Prayer proper to be used in Work-houses	1	6
	Rules and Orders for the better Government of Charity Schools	1	6
	Dr. Alured Clarke's Sermon at the Anniversary of the Governors of the County Hospital for Sick and Lane, &c. Octob. 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the said Hospital	1	6

A	Bp. Tillotson concerning the Hazard of being saved in the Church of Rome	3	1
	Discourse against Transubstantiation	3	1
	St. Paul's Description of his own Religion	4	1

	Single.	Hundred.
A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, &c. — — — — —	8	1
Short Refutation of Popery — — — — —	3	1
Dialogue between a Protestant Minister and a Popish Priest — — — — —	2	8
Questions and Answers concerning the Two Religions, that of the Church of England, and that of Rome — — — — —	2	12
A short Account of the Lives and Sufferings of several Godly Persons, who died in England for the sake of the Gospel, under the Reigns of K. Henry VIII. and Q. Mary — — — — —	6	1
A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men — — — — —	8	1
Abp. of Tarragon's Charitable Address to all that are of the Communion of the Church of Rome — — — — —	12	1
A View of the Articles of the Protestant and Popish Faith, printed on one Side of a Sheet of Royal Paper — — — — —	2	12
The same in Sex. — — — — —	1	6
The Plausible Arguments of a Romish Priest from Scripture and Antiquity, Answer'd by an English Protestant. In Two Parts — — — — —	6	1



St. Paul's Description of his own Religion
 being lived in the Christian Religion
 Discourse against Transubstantiation
 By Thomas concerning

N^o IV.Some ACCOUNT of the
Protestant Mission to EAST-INDIA.

I 741.

IN the Months of *July* and *October*, 1741, the Society received several Letters from their Missionaries and Correspondents in *East-India*, by the *Wilmington*, *Colchester*, *Hardwick* and *Prince William*; among others,

THE Reverend Mr. *Schulze*, their Missionary at *Madras* near *Fort St. George*, by a Letter dated 2^d *September*, 1740, signifies; "That the Goods and Silver for the Service of the Missions in those Parts, were safely arrived in the *Colchester*; and that such Portions of them as were appointed for *Fort St. David* and *Tranquebar*, were forwarded with due Care and Speed." He then thanks the Society for his own Share of the Presents and Remittances; assuring them at the same time, "That the Business of their Mission lies Day and Night at his Heart;" and praying to GOD "that it may please Him to direct the Society to the Use of such Means as may carry it on to Perfection."

IN another Letter from Mr. *Schulze*, dated at *Fort St. George*, 7th *January*, 1740-41; he informs
F us,

us, " That he has endeavoured to prepare, both by *Instruction and Exercise*, some Youths for the Service of the Mission, in quality of Catechists and School-masters, which will very much facilitate the future Conduct and Progress of it." " That the Mission Library is well provided with Translations of the Bible and other Books into the *Malabarick* and *Gen-ton* Languages, for the Benefit of the new Converts." To this he adds an Account of his Recruits and Disbursements for the Year 1740: and intimates, that to continue the Mission there with Success, it will be necessary to send thither from *Europe* one Missionary more, well qualified. But the Society have not yet been able to comply with his Request, not having wherewithal to maintain one.

Cuddalore John Ernst Gueister, one of the Missionaries at *Cuddalore*, by a Letter dated 22^d of September, 1740, thanks the Society for their Favour, and Confidence in his Service; assuring them, " that his main Application (till the happy Arrival of his Colleague, Mr. Kiernander) had been to perfect himself in the *Malabarian* Language; wherein he is so far advanced, as to be able to discourse publickly to the Natives for an Hour together, on the Doctrines of the Gospel, and other necessary Subjects." " That he hopes Mr. Kiernander will in a short time attain such a Knowledge of the *Portuguese* Language, as to assist him in several Branches of his Duty, so as to leave him at more Liberty for the main Business of the Mission." " That the Children of the *Portuguese* School advance not only in their Learning, but have a true Sense of Religion." " That he endeavours as much as he can to cultivate an Acquaintance with the native *Malabarians*, to make them sensible of their Misery and want of true Knowledge; wherein, though he has not had the Success he hoped for, he has gained one Point, which he almost despaired of, viz. the Beginning

Beginning of a *Malabarian* School for the Children of the Heathen, under a Christian Schoolmaster, in order to come to a more intimate Acquaintance with the Inhabitants." "That there are at present 8 Boys in it, Sons of Merchants and Tradesmen in *Cudalore*: And that he hence hopes to find, by the Blessing of God, an happy Entrance of Christian Knowledge among the Natives." "That the Mission Library there has been lately augmented by a present of several useful Books, sent to it by Professor *Frank* at *Holl*, in a *Danish* Ship to *Tranquebar*." He concludes with desiring the Continuance of the Society's Favour to himself, and with hearty Wishes for their Prosperity.

John Ernest Gueister and *John Zachary Kiernander*, by their joint Letter of the 23^d of September, 1740, at *Cudalore*, signify, "That the Children of the *Portuguese* School can scarce be encreased, considering that the Parents of those Children are generally Papists, and consequently averse to having their Children taught in a Protestant School; unless it be for the sake of their being wholly maintained. That they will endeavour, beside the Instruction given to the Children, to make them learn some Work; by which they may be better able to get a Livelihood for themselves and their Parents." "That as to the Mission-House erecting there, they assure the Society, that all unnecessary Ornaments shall be avoided: so that it will be no more than a long plain Building, fronting the Street, with two Wings on each Side within; wherein there will be a Congregation-Room, Apartments for two Missionaries, and two Schools; which are near finished, except the right Wing: and may, as they hope, last many Years, with little Repairs."

Messieurs Gueister and *Kiernander*, in another Letter dated at *Cudalore*, 10th January, 1740-41, signify, "That they had therewith sent their *Journal*,

with the Account of their Receipts and Disbursements for the last Year, the Minutes of their Conferences, and a Draught of the House and Ground belonging to the Mission there; which they desire may be communicated to their Friends in Germany, for the Satisfaction of those who have been Benefactors, and may still favour the Protestant Mission in India.

Tranquebar

Messieurs Dal, Basse, Obueb, Wiedebroek, Koblboss, Fabricius and Zegblin, who are the Danish Missionaries at Tranquebar, do by their Letter of 31st December, 1740, thank the Society for the Assistance they continue to give the Mission there: and particularly for the Accommodations provided at their Desire for the two Missionaries, Fabricius and Zegblin, in their Passage to India; Who may, as they have great Reason to hope, prove happy Assistants to them and to their Brethren on the Coast of Coromandel.

As to the Progress of the Mission at Tranquebar, they have allotted two Days in every Week to explain the Gospel in as familiar a manner as they can, by intermixing Catechising even in the midst of their Sermons. The two Catechists of their Congregation are instructed to go round about on the Working Days, both in the Towns and Villages adjacent, to repeat to the Members of their Church the Substance of their Sermons the preceding Sunday. Beside which, there seldom passes a Week wherein the Missionaries themselves do not go abroad to preach in such Places where there is the greatest Resort of Heathen: and on such Occasions they always gather together their little Flocks dwelling in those Places, to pray with them, and to give them such spiritual Instructions and Admonitions as they may have need of, which the Heathen themselves take great Notice of, for which Reason, they sometimes take with them some of their School-Boys, and Catechise them publicly.

As

Tanjore

As to the Christians who live at a Distance in the Kingdom of *Tanjour*, and the *Marrover* Country, those who have been taught and baptized at *Tranquebar*, are under the Care of Pastor *Aaron* and their Catechists, who supply them with all necessary Instructions, and make a Report of their respective Offices every Month, receiving at the same time new Directions. Besides which, they are accustomed to bring their Flocks to *Tranquebar* by turns, on the three Anniversary Festivals, *not to be held in any year*

THE *Malabarian* Congregation under Pastor *Aaron*, *Rajanakin* the Catechist, *Diogo* and *Sbawrimuttu*, two Assistants, and two Deaconesses, was augmented last Year with — 346 Souls, and the *Portuguese* Congregation with — 29

Making in all — 375

THE *Malabarian* School at present consists of 131 Children, and the *Portuguese* School of — 46

Maintained by Benefactions from *Europe*, } making in all — 177

So that the Number of Profelytes since the Beginning of the Mission, is 5723 Souls: of which there were alive, when the last Account was closed, 3936 Persons, which gives them a hopeful Prospect of the future Progress of the Gospel in those Parts.

THEY add a large Account of the Troubles which have happened by the late Wars in the Kingdom of *Tanjour*, which by driving many of the Inhabitants down to the Sea Coasts, to seek Protection from the *European* Settlements, gave such as were well-disposed an Opportunity of embracing Christianity: And this has obliged the Missionaries to think of ordaining another Native, a Priest, as soon as they can.

THE Number of Christians being now greatly increased, the Aversion the Heathen had conceived against them is very much abated, particularly in the *Company's*

Company's Territories, where some of their Congregation are beloved by all that know them: and Pastor Aaron is in so high Esteem among the Heathen themselves, that they come to him to decide their Differences.

THAT as to their Printing this Year, they have published a new Edition of *A Dialogue between a Christian and Mahometany with a History of the Passion, Resurrection and Ascension of Jesus Christ*; which they hope will be of great use, and have sent a Copy to the Society. The Printing of the *Old Testament in Portuguese* is likewise continued, as far as their Stock of Paper would permit.

For Answer to the Society's last Letter, enquiring after the Success of the Endeavours of Baron Van Imhoff, Governor of Ceylon, they signify, that he has erected a Printing Office for *Malabar* as well as *Singalese* Books; the *Malabar* Language being used in the northern Part of the Island; and that there has been printed at *Columbo* this Year a *Malabar* Catechism of five Sheets, which the Governor has caused to be dispersed among the Inhabitants. — They likewise represent the Difficulties that will attend the Printing of the Oriental Languages in *Roman Letters*; the *Indians* having such an Aversion to the *European* Customs, that at present they seem not disposed to the use of those Characters.

They conclude with Wishes that it may please God to bless all the Endeavours of the Society, and their Benefactors in *Europe*, for the Enlargement of Christ's Kingdom upon Earth.

THESE Letters have, by the Direction of the Society, been all Answer'd, by the *Lynn*, *Walpole*, and *Somerset* Ships to *India*; and in the *Lynn*, Captain *Gilbert*, by the continued Favour of the Honourable Court of Directors of the *East-India* Company, (whom the Society do hereby desire to accept of this publick

publick Testimony of their Gratitude) all their Remittances, in Silver or Goods, have been sent *Freight-free*; and among the latter

54 Reams of Printing and Writing Paper,
9 Dozen of Mill'd Pasteboards; and other Materials, desired by the Missionaries for the Printer, Bookbinder and Letter-Founder; all which have been Insured by Order of the Society, for fear of any Accidents in the Voyage.

AN ABSTRACT of the Proceedings of the Society for Promoting Christianity Knowledge, for the Year 1741.

THE Subscribing and Corresponding Members of the Society, in Great Britain and Foreign Parts, are now upwards of 200; to which were added in the Year 1741, Twelve Subscribing, and fifteen Corresponding Members.

Books and Papers of the Society.

400 Copies of the *Prayer-Book*, printed by the Authority of the Church of England.

10 New Method of Reading, Writing, and Printing, all Languages, in Short Hand, &c. presented by the Author, Mr. Hall.

50 *Address to the Christian and Well-disposed, in behalf of the Poor in Wales, for encouraging a new Impression of the Bible in Wales*; printed by John Towell, Esq.

500 Protestant Catechism, bearing the printed Liver of the Church of Rome. Printed by the Society at Dublin, for promoting *Evangelical* Preaching in Ireland.

500 Carried over.

publick Testimony of their Gratitude) all their Re-
 munerances, in Silver or Gold, have been sent to the

of the Society of Printing and Writing Paper,
 of Doreen of Mill's Pastebords; and other Ma-
 terials, desired by the Society for the Printing,
 Bookbinder and I have found; all which have
 been obtained by Order of the Society, for fear of
 any Accidents in the Voyage.

N^o V
An ABSTRACT of the Proceedings
of the SOCIETY for Promoting Chris-
tian Knowledge, for the Year 1741.

THE Subscribing and Corresponding Members of
 the Society, in Great Britain and Foreign
 Parts, are now upwards of 500; to which
 were added in the Year 1741, Twelve Subscribing,
 and Fifteen Corresponding Members.

Books and PAPERS presented to the SOCIETY.

- 400 Copies of the Reverend Mr. Lewis's *Exposition of the Church Catechism*, presented by the Author.
- 40 *New Method of Reading, Writing, and Printing all Languages, in Short Hand, &c.* presented by the Author, Mr. Hall.
- 50 *Address to the Charitable and Well-disposed*, in Behalf of the Poor in *Wales*, for encouraging a new Impression of the Bible in *Welsh*; presented by John Thorold Esq;
- 500 *Protestant Catechism, shewing the principal Errors of the Church of Rome.* Presented by the Society at *Dublin*, for promoting *English Protestant Schools in Ireland.*

960 Brought over.

6 *Serious and Friendly Address from a Minister in the Country to his Parishioners*; a Present from the Author, the Rev. Mr. Jones of Ripton-Abbots, Huntingdonshire.

50 Right Rev. Lord Bp. of Oxford's Sermon before the Society for Propagation of the Gospel, 20th of Feb. 1740. And

50 *Collection of Papers* printed by Order of the said Society. Presented by that Society.

36 Rev. Dr. Baleman's Sermon at St. Bride's Church before the Trustees for Georgia, 19th March, 1740-41.

12 *General Account of Monies and Effects received and expended on the Colony of Georgia for one Year*. A Present from the Trustees for the said Colony.

50 *Account of the Infirmary at Westminster*, presented by the Trustees.

400 Right Rev. Lord Bp. of Bangor's Sermon before the Society Corresponding with the Incorporated Society in Dublin, &c. 18th March, 1740-41.

200 Right Rev. Lord Bp. of Cork's Sermon, 20th March, 1739, before the Incorporated Society in Dublin for Charter Schools. A Present from the said Society.

25 *State of the Society in Scotland, for propagating Christian Knowledge*. And,

25 Rev. Mr. Webster's Sermon at Edinburg, 12th Jan. 1741. Presented by the said Society.

200 Rev. Dr. Watts's *Divine Songs for the Use of Children*. Presented by Henry Salwey Esq; of Elton in Shropshire.

84 Rev. Mr. Fenwick's *Help for the Sincere in plain Meditations*. A Present from a Person desiring to be unknown: to be distributed among the Masters of the Charity Schools in and about London and Westminster.

**Books and PAPERS Bought or Printed by Order
of the SOCIETY.**

- 1500 Copies of the Standing Orders of the Society.
1500 Archbishop Tillotson's *Persuasive to Frequent
Communion.*
100 Dr. Worthington on *The great Duty of Self-Resig-
nation to the Divine Will.*
1000 Right Rev. Lord Bp. of St. Asaph's Sermon at
the Anniversary Meeting of the Charity
Schools.
1000 Accounts of the Society for the Year 1740.
2000 *Admonition against Drunkenness.*
250 Right Rev. Lord Bp. Bull's *Companion to Can-
didates for Holy Orders.*

6350

**PACKETS sent to Subscribing and Corresponding
Members.**

- 42 Extraordinary Packets, from Half a Crown
to Six Pounds in Value.
222 General Packets, consisting of Books and small
Tracts sent into the Society's Store.
208 Packets at the Desire of several Members, con-
sisting of 956 Bibles.
472 449 New Testaments.
1261 Common Prayer Books.
3867 Other Books bound.
1379 Small Tracts stitched.

In all — 27912

Casual

[53]

Casual BENEFACCTIONS to the General
Designs of the SOCIETY, from the 25th
of April 1741, to the 20th of Febru-
ary following, when the SOCIETY'S
Accounts were last Audited, were as
follow.

THE Most Reverend His Grace the Lord
 Archbp. of *Armagh*, Primate of all *Ireland*
 The Rev. Dr. *William Lunn*, Archdeacon of *Hunting-*
don, at Admission,
 The Rev. Mr. *Collins*, Vicar of *St. Erth* in *Cornwall*
 The Rev. Dr. *Philip Beqtrist*, Preacher at the *Char-*
ter-House, at Admission,
 The Rev. Mr. *Francis Duckett*, Rector of *Linsell*
by, Leicestershire,
 The Rev. Dr. *Robert Maxwell*, Vicar of *Grey*
Thurrock in *Essex*, at Admission,
 The Rev. Mr. *Williams*, Prebendary of *Brecon*, by
 the Lord Bp. of *St. Davids*,
 A Gentlewoman desiring to be unknown, by Mr. *Newman*,
 The Rev. Mr. *Gregory* of *Wotton-under-edge*, in
Glostershire,
 A Gentlewoman unknown, by the Ld. Bp. of *Chesh.*,
 The Rev. Mr. *Gay*, Vicar of *St. Leonard's*, *Essex*,
William Short of *Exeter*, Esq;
Henry Salway of *Elton* in *Shropshire*, Esq;
 The Rev. Mr. *Chancellor Wynn*, by the Lord Bp. of
St. Asaph,
 The Rev. Mr. *Commissary May* at *Jamaica*,
 Mr. *John Beckham* of *Swaffham* in *Norfolk*, at Ad-
 mission,

Carried forward — 43 14 3

Brought forward	—	43	14	3
The Rev. Mr. Spark Canham of London, at Admission,		1	1	0
David Ravaud, Esq. at Admission,		—	—	—
The Honourable General Oglethorpe, remitted from Georgia,		—	—	—
Lady Blount, and Mrs. Grace Butler, being Part of Mrs. Eliz. Butler's Legacy to charitable Uses; by the Hands of the Rev. Dr. Hales of Yeddington,		25	0	0
The Rev. Mr. Southern, Vicar of Cordington, Salop.		—	—	—
The Right Rev. Dr. Weston, late Lord Bp. of Exon,		5	5	0
The Rev. Mr. Philip Fletcher of Rumsford, Essex,		2	2	0
The Most Rev. his Grace the Lord Archbishop of Canterbury,		10	10	0
The Rev. Mr. Potter, Archdeacon of Oxford,		3	3	0
The Rev. Mr. Stanley, at Liverpool,		5	5	0
The Rev. Mr. Huysb, Rector of Clysthydon, Devon,		1	0	0
The Rev. Mr. Porter, at Exeter,		10	6	0
The Right Honourable the Lord Digby,		10	0	0
The Rev. Mr. Cookson, Vicar of Leeds,		1	1	0
Samuel Clarke, Esq. by Edward Haistwell, Esq.		5	5	0
Mrs. Courthope of Stodmarsh in Kent,		1	1	0
The Rev. Mr. Geo. Fenwick, of Hallaton, Leicestersh.		—	—	—
by sundry Benefactions, viz. from		—	—	—
Lady Palmer of Carlton,		6	6	0
Mrs. Hesser Palmer,		—	—	—
Three Ladies desiring to be unknown,		1	1	0
A Gentleman desiring to be unknown,		10	6	0
Mrs. Parker,		2	0	0
Three Gentlemen desiring to be unknown,		3	3	0
A Lady desiring to be unknown,		0	0	0
Another Lady, ditto,		10	6	0
Mrs. Fenwick,		2	2	0
Mrs. Beech,		—	—	—
A Gentlewoman desiring to be unknown,		10	6	0
The Rev. Mr. Geo. Fenwick himself,		2	2	0
—		—	—	—
—		—	—	—
—		—	—	—
Total		141	11	3

Carried forward — 43 14 3

BENEFACT.

BENEFACTIONS to the Protestant Mission in EAST-INDIA.

William Bedingfield of the Inner Temple, Esq;	—	2	2	0
A Gentlewoman desiring to be unknown, by James Vernon, Esq;	—	1	7	0
Another Gentlewoman desiring to be unknown, by by Mr. Newman,	—	0	17	0
A Person desiring to be unknown, by John Tho- rold, Esq;	—	6	0	0
Another Person desiring to be unknown, by Tho. Carew, Esq;	—	5	5	0
The Worshipful John Andrew, LL. D. Chancellor of London,	—	20	0	0
John Jervis, of Darlston in Staffordshire, Esq;	—	5	0	0
A Gentlewoman desiring to be unknown, by Hum- phry Sydenham Esq;	—	10	0	0
A Gentlewoman desiring to be unknown, by Mr. Torriano,	—	5	5	0
The Rev. Mr. Lamplugh, Residentiary of York,	—	3	3	0
The Rev. Mr. Jos. Harrison, at Cirencester,	—	1	1	0
Mr. Robert Powell of Cardiff, Glamorganshire,	—	0	10	6
The Rev. Dr. Osborn, Rector of Clifton in Bedfordshire,	—	1	1	0
The Rev. Mr. Geo. Ault, Vicar of Arlsey, by Dr. Osborn,	—	1	1	0
A Person desiring to be unknown, by the Hands of Benjamin Hoare, Esq;	—	5	5	0
Sundries paid by William Tillard, Esq; viz. from				
The Rev. Dr. Hall, Prebend. of Durham,	5	5	0	
The Rev. Dr. Eden, Prebend. of Durham,	3	3	0	
Rev. Dr. Knatibbull, Prebend. of Durham,	2	2	0	
Right Rev. Lord Bp. of Oxford,	5	5	0	
Right Rev. Lord Bp. of Gloucester,	—	5	5	0
Robert North of Scarborough, Esq;	—	5	0	0
		26	0	0

Carried forward — 93 17 6

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	93	17	6
The Rev. Mr. Bowyer, Vicar of <i>Martock in Somersetsh.</i>	1	1	0
The Rev. Mr. Daubrie of <i>Stockton</i> , from a Society of Clergymen in <i>Shropshire</i> , ————	2	2	0
The Rev. Mr. Gibb of <i>Bristol</i> , ————	2	2	0
The Lady Curzon, ————	5	0	0
The Rev. Mr. Edward Lunn, Rector of <i>Denton, Kent</i> , ————	1	1	0
William Hammond, Esq; of <i>St. Alban's, Kent</i> , ————	1	1	0
Mr. Williamson of <i>Alford, Lincolnshire</i> , ————	2	2	0
Nicholas Cbarnels of <i>Snarston, Leicestershire</i> , Esq; ————	1	1	0
A Lady desiring to be unknown, by Hands of the Rev. Dr. Thomas, ————	5	5	0
The Rev. Dr. Fenton of <i>LANCASTER</i> , ————	4	6	6
Sundries remitted by the Rev. Mr. H. Green of <i>Derby</i> , <i>viz.</i>			
○ Lady Hussey, ————	3	3	0
○ Samuel Crompton, Esq; ————	1	1	0
○ Mrs. Fitzberbert, ————	0	10	6
○ Rowland Cotton, Esq; ————	0	10	6
○ Isaac Barrow, Esq; ————	0	10	6
○ Thomas Gisborne, Esq; ————	0	10	6
○ The Rev. Mr. William Chambers, ————	0	10	6
○ And several others, ————	3	3	6
	10	0	0
○ The Rev. Mr. Stanley, of <i>Liverpool</i> , ————	1	7	0
○ A Person desiring to be unknown, by the Rev. Mr. Stanley, ————	5	5	0
○ Another Person unknown, by ditto, ————	1	1	0
	6	6	0
○ Mr. Edward Byrom, of <i>Lowton in Lancashire</i> , ————	1	1	0
○ Mr. Mervin, of <i>Heanton in Devon</i> , ————	1	1	0
○ The Rev. Mr. Newte, of <i>Tiverton, Devon</i> , ————	5	5	0
○ Sundries remitted thro' Mr. Newte's Hands, ————	4	4	0
	9	9	0
Carried forward —	148	3	0

	Brought forward	—	148	3	0
Sundries remitted by the Rev. Mr. Vincent Perronet,					
Vicar of Shoreham, viz.					
Mrs. Borrett, Relict of John Borret, Esq;	2	2	0		
Mrs. Ruth Borrett,	1	1	0		
Thomas Borrett, Esq; Prothonotary of the	}	21	0	0	
Common Pleas,					
Mr. John Wood, of Shoreham in Kent,	1	11	6		
Mr. Nicolas Townsend, of the same Place,	0	10	6		
Rev. Mr. Perronet, Vicar of Shoreham,	1	16	0		
			28	1	0
The Rev. Mr. Sneyd of Henningham in Essex,			1	1	0
The Right Honourable the Lord Digby,			10	0	0
The Rev. Mr. John Salwey, at Worcester,			2	2	0
Sundries paid by the Right Rev. the Lord Bishop of					
St. Davids, viz.					
Rev. Mr. George Philipps, Minister of	}	1	1	0	
St. Mary's, Haverford-west,					
Rev. Mr. Owen Philipps, Rector of Bigelly,	2	2	0		
			3	3	0
Rev. Mr. Hopton Williams, Vicar of Pres-	}	1	1	0	
ton in Kent,					
Two Persons desiring to be unknown, by	}	1	1	0	
Hands of the Rev. Mr. Williams,					
			2	2	0
Mr. Christopher Bowerbank, at Weyhill near Andover	}	1	1	0	
in Hampshire,					
Sundries by the Rev. Mr. Fenwick, of Hallaton in					
Leicestershire, viz. from					
Mrs. Barton,			0	10	6
Two Ladies desiring to be unknown,	2	2	0		
A Gentleman desiring to be unknown,	1	1	0		
Another Gentleman desiring the same,	2	2	0		
A Lady desiring to be unknown,	1	1	0		
			6	16	6

Carried forward — 202 9 6

	Brought forward	—	202	9	6
The Rev. Mr. Cookson, Vicar of Leeds,	1	1	0		
Mrs. Isabella Smithson, of Wakefield, Yorksh.	2	2	0		
Mr. John Gill, of Sandal-Magna, Yorkshire,	0	10	6		
The Rev. Mr. Charles Zouch, of the same,	2	2	0		
			5	15	6
Mrs. Courtbope, of Stedmarsh in Kent, by the Hands?					
of the Rev. Mr. Archdeacon Denne,	—	—	2	2	0
Sundries by the Rev. Dr. Stevenson, Rector of Colwell in Herefordshire, viz. from					
Mr. John Skipp,	—	—	1	1	0
Mr. Francis Biddulph,	—	—	0	10	6
Mr. Thomas Salwey,	—	—	0	10	6
Mr. Robert Biddulph,	—	—	1	1	0
Mr. Charles Berrow,	—	—	0	10	6
Mr. G. Pritchard,	—	—	0	10	6
Mr. Jo. Cocks,	—	—	1	1	0
Mr. Richard Chambers,	—	—	1	1	0
Mr. Allen Cliffe,	—	—	1	1	0
Mr. William Skynner,	—	—	0	10	6
Mr. Richard Hallings,	—	—	0	10	6
Mr. Robert Bright,	—	—	0	10	6
Mr. N. Brydges,	—	—	0	10	6
Rev. Dr. William Stephenson,	—	—	1	1	0
			10	10	0
Total	£		220	17	0

THE Society hereby desire all the BENEFACTORS beforementioned to accept their most hearty Thanks for the charitable Aid they have given to their several Designs, at Home or Abroad.

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows :

ITEM, I A. B. do hereby give and bequeath unto C. D. of and E. F. of the Sum of upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of **The Society for promoting Christian Knowledge**, which first met about the latter end of the Year 1698. and now do, or lately did, hold their Weekly Meetings at their House in Bartlett's Buildings, Holborn: Which said Sum of I desire may be applied towards carrying on the Charitable Designs of the said Society.

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1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	02
The Total	00	17	02

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The Total	1	2	01

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